

W. 221. 10 AA. C.
The Wise and Faithful Steward.

OR,

A NARRATION
Of the Exemplary Death of
Mr. BENIAMIN RHODES,
Steward to the Right Honourable
THOMAS Earl of *Elgin, &c.*

BRIEFLY

Touch'd in a Funeral Sermon,
and since enlarged.

Together

With some Remarkable Passages
concerning Mrs ANNE RHODES his wife,
who dying few houres after him, was
buried together in the same grave
with him in *Malden Church* in
Bedfordshire, Aug. 4. 1657.

*Blessed are the dead which dye in the Lord, from henceforth yea
saith the Spirit, that they may rest from their labours, and
their works do follow them, Rev. 14. 13.*

L O N D O N,

Printed by *W*illiam Godbid. 1657.

By Peter Samways

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g. I. b.
3 H. f.

To the Right
HONOURABLE
THOMAS; the Earl of
Elgin, and Baron of
WHORLTON :

*Grace and Peace from the Foun-
tain of both, the eternal and
ever blessed God, through his
only begotten Son, the Lord
Jesus Christ.*

Right Honourable,

IThath pleased
God lately to
make your Fa-
mily an house
of mourning, first by the
A 3 death

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death of your truly Noble and Religious Consort, and since by the death of two of your principal servants. I can say nothing to your *Lordship* touching that excellent person your Honorable Lady, having not the happiness to know her otherwise, than by the report of others; but sure that testimony your *Lordship* hath given her in that *stately* and *magnificent Monument* erected to her memory,

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mory, as it will represent her a standing pattern to all that desire to have *piety* and *virtue* to be the *supporters* of their honour (without which the greatest Titles of Dignities are but empty shells without a kernel;) so will it also proclaim to the world, and as often as you shall think of the *Elogie* you give her, recall to your own mind the great affliction you suffer in being bereft of her sweet society.

A 4 and

The Epistle Dedicatory.

and that influence which
her excellent *spirit* had in
ordering and guiding the
concernments of your
Family.

God hath been plea-
sed to call you to another
Trial, in the late decease
of an *Husband* and a
Wife, that moved as well
in a yoke of your Ho-
nours service, as of *wed-*
lock, one with another.
Your Lordship best
knows your loss, because
you had so long experi-
ence

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ence of their service; I believe few persons since the death of that good *Eliezer*, *Abrahams* Steward, could have received from their Masters such a Testimony as your Lordship gave him upon his death-bed.

But I refer their *Lives* to the *Consciences* of those to whom they were best known. My chief business now is to gather up some of their expressions, when they were

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were about to surrender
up their souls to God.
Surely *dying peoples* be-
haviour is very observa-
ble, especially when they
dye in the Lord ; For
from their expiring *breath*
some *quickning force* may
be conveyed to the *stan-*
ders by. And therefore
the most *understanding*
person that ever was,
saith, *That the heart of*
the wise is in the house
of mourning. *That is the*
end of all men, and the
living

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living will lay it to his heart.

Your whole *House* rang with the *noise* of the *sweet speeches* that sounded from the mouth of our *devout Friend* deceased. It is pity that what once was so delightful in our *ears*, should ever slip out of our *memories*. It may possibly beget an holy emulation in others that knew him, to follow his good example, that they may dye
with

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with the like comfort.

And though his wife dyed after another manner, not so strong in the assurance of Gods favor, for the *first part* of her sicknesse, as he was ; yet, I hope, he that putteth his servants tears into his *bottle*, did not let *hers* run *waste*, and now hath *wiped them* from *her face* for ever.

The most wise God onely knows what is the best portion for all his
chil-

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children, both of *Humiliation for sin*, and *Assurance of his favour*.

If *Canaan* be our *Country*, it is no great matter how we get *thither*, as long as we perish not in the *Wilderness*; But with *Caleb* and *Joshua*, arrive at last at the *Land of Promise*, what though we are exercised sometimes with one want, sometimes with another? These trials are not for the *ruine* of our *persons*,
but

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but the *exercise* of our
faith.

Let us onely learn to
surrender up our selves
wholly to the will of
God ; and so to dis-
pose of our *hearts* and
wayes ; that *death* may
not surprise us in our
sins. Let not the *Devil*
and our own *hearts* blind
us so far , that we should
live in any *known* sin a-
gainst Conscience ; Nei-
ther let us be so unskil-
full in the holy *Book* of
God

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God, as not to be ablenimble to judge of our own actions, whether they be sins or no. The Devil is a subtil Adversary, and if we want our Complete Armour, and especially the Sword of the Spirit, he will be too hard for us.

Your Lordship is very careful to furnish your self plentifully with that chief Piece of the Divine Harness, both by daily reading of the holy Word

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Word of God, and by diligent perusal of such other *Orthodox Writers*, as interpret the same. And therefore I hope your *Lordships* good example in this behalf, will provoke all that are related to your *Honour*, to walk in the same steps.

To this purpose I make bold to recommend the dying *behaviour* of our dear friends to all your *Family* in your *Lordships* name; knowing that



A

BRIEF NARRATION
*of the sickness and death of
 Master Benjamin Rhodes,
 and his wife Mistresse Anne
 Rhodes; the former whereof
 sickned on the twenty fourth
 day of July, and died on the
 third of Aug. 1657. about e-
 leven of the clock in the mor-
 ning. The later, diligently at-
 tending her Husband, whilest
 her strength continued, was
 at last forced to yield to the
 violence of her own distemper.
 She sickned on the twenty*
 B eighth

(2)

eighth day of July, and departed this life on the fourth of Aug. a little after midnight, about two of the clock. They were both buried in the same grave , at Malden Church in Bedfordshire , in the North Isle , at the very entrance into the lately erected Chappel for the Sepulchre of the Right Honourable Diana Countess of Oxford and Elgin, on the fourth of August, 1657. at the evening.

Had



Ad I no farther know-
ledge of these two
persons, but onely the
bare Narration of their
Alliance , Affinities,
Conjunction in the same yoke of
Wedlock together , and service to
the same Honourable Lady now with
God, and to the same Right Honou-
rable Lord, the Earl of *Elgin*, (now
blessed be God yet surviving) of their
sickning so neer together , dying so
little distance of time one from ano-
ther, burial^d at the same time, and in
the same place, and grave , and neer
the same noble Mistresse they both
served; it could not choose but much
affect me, as I doubt not but that it
will many persons that shall hear of
it, though they knew neither our
brother nor sister here departed. But
when I remember my own relation

to the same Family, our mutual love, commerce, and respects in our daily conversation, our frequent Addresses to the Throne of Grace, the losse that their Noble Master, and his whole Family with him sustains, upon the withdrawing of that influence which they had in the management of the general concernments of all persons related to their Right Honourable Lord; the calamity of the affliction would quite over-whelm me, and others, I believe, with me, did not the consideration of Gods Providence, and their happinesse step in, and put a check upon the exorbitancy of our passions. But when I reflect upon these two, I find my sorrow lessening, my tears drying, and the high tempest of my grief abating into a gentle calm.

And truly (Beloved) if good old *Eli* supported himself with one of these pillars, I mean the Providence of God, how much more ought we to rest satisfied, and contented with
both ?

both? I mean such a dispensation, of Divine Providence, that hath involved and wrapt up in it so great benefit and advantage to those in whose sicknesse and death it hath been chiefly concerned. Part of that Message which *Eli* heard from *Samuel*, ^{1 Sam. 3.} was, *I have sworn, that the iniquity of* ^{14.} *the house of Eli shall not be purged with sacrifice, nor offering for ever; and yet the devout servant of God, considering whose errand Samuel delivered, faith with all patience, and submission unto the will of God, It is the Lord, let him doe what seemeth him good.* But God's dealing with these his servants here before us was such, that though his chastisement was sharp, yet it was mixed with love, and sent onely to fit and prepare them for better comforts, than any can be reaped here below; it was dispensed unto them, that they might be *partakers of his holinesse*, and consequently the better fitted for that ^{Heb. 12.} ^{10.} everlasting and eternal happinesse

which they now enjoy.

For my part, I blesse the goodness of God, which hath made me partaker of so good patterns, how to leave this wretched and miserable world, and to go to God; though I knew in some measure what was my duty, and might possibly (through Gods assistance) have been able to have instructed others, yet to see holy rules practised, and divine propositions exemplified, and such truths as are generally, *notional* onely, and swimming in the brain, acted to the *life* in the agonies of *death*; O! this must needs work upon us, if we be not more stupid than the brute beast, & obdurate than the Adamant it self.

And truly beloved, I speak to as many as were eye-witnesses of the sharp visitation of these our departed friends, and ear-witnesses of the divine *ejaculations*, and *seraphical* speeches that flowed from their lips; how sweet a meditation is it unto you to remember, how Gods strength appear

peared in their weakness; how fervently with words, and sighs, and hands, & eyes lifted up to Heaven, did they demonstrate that the violent heat of their distempered bodies was like unto that fire, that upon the ^{2 Chron.} Prayer of *Solomon* descended from ^{7.1.} Heaven, whereby the bodies and souls of these devout persons were consumed, as whole *burnt-offerings* and *sacrifices* unto that gracious God of theirs unto whom they are gone?

Indeed their carriage in the time of their sicknesse, was very unlike, and different one from the other; for whereas he was nothing startled in his assurance of the fruition of Christ, crying out, every moment almost, *I goe to my Christ, I goe to my God*, ever mounted upon the wing of an humble confidence in Christs merits, not his own: She was grievously assaulted with the terrour of her sins, brought down to the gates of despair almost, so that I had much adoe, by the best cordials that I could admini-

ster unto her out of the Gospel of Peace, to sustain her from fainting : and yet I have very good reason to judge, as I shall shew anon, that the Lord did hearken to the voice of her weeping ; her deep humiliation, her earnest invocation, her strong crying upon God for his mercy, her earnest request, that her sins might be made known unto her, her justification of God in all his dealings with her, her resolution, if God should further continue her in the land of the living here, to walk more strictly than formerly she had done, and to conclude, her full resignation of her self into the hands of God, to doe with her as he pleased ; are very strong evidences to me, that God, though *he chastened her sore, yet he gave her not over unto death*, I mean the second death ; but made that hot furnace, whereinto he cast her, a refining fire unto her faith, *the trial whereof being much more precious than of gold that perisheth, will be found (I hope) unto praise,*

Ps. 118.
18.

1 Pet. 1. 7.

praise, and honour, and glory, at the appearing of Jesus Christ.

My warning hath been but little, and my disposition of body less, since they dyed, to speak any thing meet for their worthy *memory*, or your *ears*. You must pardon me therefore, if I give you but some small reliques of that spiritual *Feast*, wherewith their holy discourses abundantly entertained all us that were present with them.

First then of him, that sickned first, and first was translated hence. If we consider him in his youth, we shall find, even then, God dealing graciously with him. At what time he waited upon the Earl of *Oxford*, in the Low-Countries, he told me, that he was *forward* and *active* to shew himself valiant in the *handling of arms*, but being once engaged in a Fight, in the heat of the Skirmish he was suddenly struck with the consideration of that execution that his bullets might make, and his Musket

ket was ready to fall out of his hands, when he remembred that he might be the authour of his brothers death, in a cause, wherein he was not so well skilled, as to receive such satisfaction that might void all scruples unto his conscience. Upon that he grew cold (not quitting the virtue of Fortitude, but correcting the error of its mis-application as he judged) in that service, as reverencing the image of God in man at a higher rate than to think it might be destroyed for a *pecuniary Stipend*. Killing of men is the worst of *Trades*, grow the Masters of that art never so rich, and great thereby : And therefore not long before his death, he looked upon such as have by that employment advanced themselves, as miserable *wretches*, rather to be pitied for their *guilt*, and *misery*, than envied for their vast temporal advantages. His soul was far from their secret, that in their anger, or for their gain could shed blood, yet his charity was so large,

large, that he could both pray himself for them, and commend them to the devotion of such as stood about him.

Betaking himself therefore to a more civil course of life, he waited upon the *Countesse of Oxford*, and by that means became servant to that person of Honour in whose Family he dyed.

That we may digest our Discourse touching our Brother here departed, into some method: Let us view him standing in a five-fold relation; First, to his Lord, as a *servant*. Secondly, to his wife, as an *husband*. Thirdly, to his children, as a *parent*. Fourthly, to his fellow-servants, as a *friend*. Fifthly, to the Church wherein he was bred, as a *dutiful Son*.

First, look upon him as a *servant*. I reckon four qualifications requisite to perfect a servant: 1. *Skill* in the employment which he undertakes. 2. *Fidelity*, in not purloining his Masters goods. 3. *Diligence*, that he
dis-

discharge his trust with his utmost endeavour. 4. *Obsequiousnesse*, that what he doth may be performed with love, and tender regard to the person of his Master, as the Apostle Saint Paul admonisheth, *Let as many servants as are under the yoke, count their own Masters* *πρόνοις κυρίοις ἀξίους*, *worthy of all honour*. All these met and concentrated together in this servant.

1 Tim. 5.
1.

First, for his skill in the businesse imposed upon him, it was extraordinary; he understood what was *decent*, and becoming the persons of all sorts of men, and therefore gave them such *reception* in his Noble Masters Family, as became his *Honour*, and their *Quality*. Nothing expedient was wanting, and yet vain superfluities cut off; for he well knew, that *excesse* doth not commend an *entertainment*, but dishonour the *entertainer*, and hurt the guest: *Colligite fragmenta, Gather the fragments*, was his command, at whose will the land was ready to present the Cattel

Cattel upon a thousand hills : the sea to expose her *shoals* of Fishes, and the air to send more numerous Fowl then ever encompassed the Camps of the *Israelites*, when they were feasted with Quails, till they came out at their very nostrils. Moreover, he was not unfurnished with other accessory accomplishments, which though not necessary for, yet were great ornaments to his *place* and *calling*. A competent knowledge he had in the Latine, and French Tongues, and was very well skilled in *Musick*, which he used as holy *David* did *his*, to lift up his heart to his God, and to advance his Meditations to a kind of *ecstatical admiration* of the *wisdome*, and *bounty*, and *goodnesse*, and *mercy* of his *gracious Redeemer*.

Secondly, In the next place let us consider his *Fidelity*, how uprightly and honestly he managed all affairs that concerned him. He knew well, who layes this injunction upon servants, that they should not *purloin*,
but

TIT. 2. 10. *but shew all good fidelity, that they may adorn the doctrine of God our Saviour in all things.*

The Masters goods, as Saint Bernard speaks, ought not to go through, but by the servant, *ne aliquid hereat in digitis, lest any thing stick to his fingers which may defile them.* How free his heart, and his hands were from any pollution of this kind, his chearfull profession a little before he dyed, may sufficiently demonstrate: For he spake openly to my Lord before many that stood by, *that it was not his design to carve himself an estate out of his Lordships Income.*

True indeed, Scripture and Reason require, that such servants, that spend their strength and time in their Masters service, should have encouragements, besides what will barely serve their *necessities*, in a liberal manner. Saint Paul layes this command upon servants, that they *should not serve with eye-service as men-pleasers, but in singlenesse of heart, fearing God;* and

and yet the same Apostle also ex-
 horts Masters to give unto their ser-
 vants *not only that which is just*, το δίκαιον, Col. 4. 1.
 but also *that which is equal*, ὅτι ἰσότητος,
 somewhat that may be an assistance
 unto them to live chearfully, when
 they change their condition : For
 Masters ought not to take that ad-
 vantage of their servants necessities,
 as to wear them out with no regard
 to those exigencies which age and
 infirmity may expose them unto. This
 was cautioned in the old Law, *over* Lev. 25.
your brethren the children of Israel, ye 46.
*shall not rule one over another with ri-
 gour :* And God more particularly
 describes the manner, how the ser-
 vant that was an Hebrew (which pro-
 portion holds amongst us, when Chri-
 stians serve Christians) was to be dis-
 missed after seven years service; *When* Deut. 15.
thou sendest him out free from thee, thou 13, 14.
*shalt not let him goe empty away ; thou
 shalt furnish him liberally out of thy flock,
 and out of thy floor, and out of thy wine-
 presse, of that wherewith the Lord thy
 God*

God hath blessed thee, thou shalt give unto him. But if Masters forget their duty, servants must not forget theirs; but remember, that they have a *Master in Heaven*, from whom they shall receive the reward of an inheritance, eternal in the Heavens, let men deal as hardly with them as they please.

But in our present case, the *honour* of the Master on the one hand, and the *truth* and *fidelity* of the servant on the other, had made a sufficient provision against all complaints, either of *hardship* on the one side, or *sinister* and *private ends* on the other: If the servant was *Jacob*, the Master was no *Laban*, to change his wages seven times, except by augmentation of them; and therefore I look upon his protestation rather as a comfortable record of his own integrity, than a purgation of any suspicion from my Lord.

Thirdly, therefore let us consider his *diligence*, which may well be added

ded to his fidelity as a part of it; for he that is idle, is a kind of *robber*. Our deceased Friend followed *Jacobs* example, who told *Laban* that in the discharge of his service, *the sleep departed from his eyes*: What Gen. 31. he contrived with care, that he executed with diligence; walking, and riding from place to place, that he might suffer no damage to arise to my Lords affairs, from the neglect of such persons that were intrusted with them.

Fourthly, that which crowns all the endeavours of a servant, is *cheerfulness* or *obsequiousness*; and therefore the Apostle speaking of the duty of servants, would not onely have it to be discharged, ἐν ἀπλότῃ Col. 3. 23. *ἡσυχίᾳ*, but *ἐν θυμῷ*, with alacrity, as well as simplicity of heart. With what readinesse and willingnesse of mind he attended upon his Lords commands, appeared from the meeknesse of spirit which he always brought into his presence. For the

C testimony

testimony of this, I had rather appeal to my Lords own *profession*, than his *modesty*. For my Lord told him, that whereas he had served him about twenty eight years, he never heard a word proceed from him that was obnoxious to an ill construction: At which he presently replied, I must crave your Lordships pardon, for I think I have sometimes offended in this behalf; but I had always a right heart to your Lordship. So much for his first relation.

Secondly, consider him as an *Husband*, and there you may find him *loving, tender, able, and apt* to teach and instruct his wife, free from *bitternesse* and *passion*. I might be more large in every one of these particulars, but my leisure will not permit me to say all that might be spoken; and such things as are well known of him already may well be spared, seeing we have so plentiful an argument of discourse afforded unto us from his *death-bed*. That I may therefore
bring

bring you thither the sooner ;

Thirdly , I propound his discreet and grave deportment to his children as a *Parent* ; he loved them, but not *fondly* ; inclining to send one of them shortly into *France*, and having sent both of them (for he had two sons onely surviving) unto *Westminster* , one of the famousest Schools of *England*, for their more pious, and liberal education : When they were there, he *shifted* not all his own burden upon their Master , though known to be vigilant, as well for the pious as learned education of such as are intrusted with him , but by frequent Letters instructed the eldest especially ; a testimony whereof we reserve to the end of our Discourse.

Fourthly, look upon him as a *fellow-servant* to others in the Family ; and so you shall find him *just* , *courteous* , *affable* , and therefore beloved generally of all whilest he lived, and bewailed universally being now dead of all. I can but glean here and

there an ear in this plentiful Harvest. One Passage I cannot omit, being an earnest request to my Lord the day before his death, for a servant in the Family, that having fallen under my Lords displeasure, had received his *discharge*, and was not long after to quit his employment.

When my Lord asked him whether he had ought to offer to his consideration, he replied, *Nothing now, but onely that your Lordship would be pleased to take such an one* (naming the person) *into your Lordships favour, and forgive his offence.*

A seasonable charity for a dying, though a necessary duty, as opportunity shall require, for a living Christian, not onely to give pardon unto such as offend our selves, but also to become a Mediator for such as offend others: For the greatest comfort of a dying Saint is the *pardon* of his *sins*; and whosoever hath tasted of the *largeness* of Gods *bounty*, in remitting his own *talents*, would not willingly

willingly have any of his brethren charged with *pence*, either by himself, or others.

Fifthly, consider him as a *Christian*, and so led as it were out into a more publick concernment. And here you may find him, I say not *commendable*, but *admirable*, both in *life* and *death*.

First, for his *life*, he was constant to his Principles, *not a reed shaken with the wind*, sometimes of one opinion, and sometimes of another, but fixed upon the *basis* of the holy Scriptures, as interpreted in the Articles of the Church of *England*: in the *Communion* of which holy Church, as he had received his *Baptisme*, so he professed to lay down his *life*, intreating a neighbour that was in his chamber to signifie so much unto his acquaintance at *Ampthill*. And this, Beloved, is a matter of great moment, to keep the *union* of the *Church* in these times of *Division* and *Schisme*.

For what is a man without charity? And what charity hath he that violates unity? that for a small matter, not of *Doctrine* neither, but of *Order* and *Discipline*, brings *disturbance* and *disorder* into the *fold* of Christs sheep.

The Church of *England* doth not impose indifferent things, as binding the conscience, with the same obligation, that truths necessary to salvation, and pertaining to the Faith doe; but gives other Churches the liberty that she taketh her self, to vary in matters of that nature, according to the exigency of divers seasons; and therefore the sin of those that depart from her *communion* is the greater. This rashnesse our peaceable *Brother* abhorred and detested (and indeed what can excuse it, when it proceeds so far (as in many it hath done) as to cast out, as Antichristian, the Apostolical Government of the Church?) wishing, that it might be taken notice of, I doubt

doubt not but in charity for the confirmation of others. But yet *indifferent* things be always look't upon as such, and therefore though he was far from contention about them, yet his heart mounted most *actively* up to grander matters, that he might always have a conscience *void of offence toward God, and toward man*. He had surely a perpetual bent in his mind toward *Heavenly* things; for he hath said to me, that he thought it meet, that if a man should goe into a Church where the holy Sacrament was celebrated, and not know of it before, yet that he should be ready to receive it.

He looked indeed upon that Ordinance, as worthy high preparation, but withal he judg'd it expedient that every one should be habitually prepared. And indeed I judge him so to have been, because when he could have the opportunity, he with his wife received every moneth.

Pf. 109 4. Surely he was, as the *Psalmist* speaks, a man that gave himself unto Prayer; or as the Hebrew Text reads the place, even *Prayer* it self : yet not in the error of the *Euchites*, that excluded other duties by misunderstanding that Text, *Pray continually*; but by the frequent *addresses* of his soul to the *Throne* of Grace, and the perpetual disengagement of his heart from such sins as might indispose him to the discharge of that holy duty.

He exhorted therefore such as stood about him to the diligent performance of this devout work, saying, *O pray, pray*; but withal remember that businesse must not be neglected. And therefore if he should want a better opportunity, he would, he said, say his prayers as he stood behind his Master.

How careful he was to be present at the *Domestick Chappel*, and to have others, both attending to, and reverent in the worship of God, the whole

whole Family can sufficiently testify. Amongst whom, in the absence of those to whom the duty did more properly belong, he did often, and (as I have heard) with much gravity and zeal perform that holy exercise.

That rule *in dubiis pars tutior*, take in doubtful matters the safer side, he observed in usury, abstaining, though he professed that he could scarce satisfie the arguments that were brought for the defence of it.

But when he perceived that God by his last sicknesse gave him an effectual call out of this life, his zeal and devotion were not onely burning in heat, but flaming out into an evident and conspicuous fire, that both enlightened and warmed all that stood about him. The conflict and contestation that the four distempered humours made within his body, seemed to be like the four wheels of the fiery chariot of *Elijah*, whereby he mounted with speed unto Heaven.

That

That he might cast away every block out of his way, he settled his estate temporal, by making his *Will*: wherein he forgot not the poor of Saint *Johns's*, this Parish of *Malden*, and the two other neighbour-Parishes of *Amptil* and *Houghton*, bequeathing five pound a piece to the poor of the two first Parishes, and two pound ten shillings to each of the other: which was a very good proportion, considering his estate, which was far inferiour to what was thought it had been, and what it might have been had he been intent upon the world: But he professed that he never loved it; He well knew what

I Ep. 2.15 Saint *John* writeth, *That if any man love the world, the love of the Father is not him.* When his *Will* was offered to him to be sealed on the Sunday, not long after that he had received the holy *Sacrament*, a pious scruple entred into his thoughts, of not *sealing* it on that day, which ought not, he thought, to be profaned

ned by any secular or worldly action that respected the affairs of our goods or estates. But when I told him that it was a work of charity, and of such a nature as was consistent with the keeping of the Commandment, he willingly yielded, and set to the writing his *trembling hand*.

Next to his goods, he propounded the place of his burial to be in the North Isle of this Church of *Malden*, at the entrance into this new erected Sepulchre for the right Honourable and religious Lady, the Countesse of *Oxford* and *Elgin* his Mistresse, where he said, that both himself and his wife if she dyed (presaging her sickness also to be mortal) might conveniently be laid together, that such as should come to view her Monument, might tread upon her servants in their passage to it: but he added, that if there should be any difficulty in fitting the place for them, he was not scrupulous; and requested to be interred in the open Church-yard, on the

the North-side (to crosse the received superstition, as he thought, of the constant choice of the South-side) near the new Chappel.

The next care he took was to give satisfaction to any that had ought to proffer unto him : And herein he was able to make good *Samuels* challenge, who asked the people, *whom*
 1 Sam. 12. *he had defrauded ?* For there was
 3. none that had any thing to impute unto him of *injustice* or *wrong*. He was in some trouble that he had not his Accompts in a more ready preparation for such a surprize ; thinking it a kind of imprudence to leave any thing in disorder. But when he had spoken of things most concernable, and added, that if his wife did survive him, he had such marks in his Books and Papers, that would give easie directions to a settlement of his Accompts, though not perfected ; he let down these thoughts as *Elijah* did his *Mantle*, when he was ascending into Heaven, and mounted aloft, making

making this good use of the heat and violence of his distemper, even to vent and discharge his pious Meditations with the more *eager intention*, *audible voice*, and *fervent zeal*. Indeed my Lords respects to him were very noble in this behalf: For he was pleased to advise him by no means to disorder his thoughts about any businesse of his, but to mind and attend the best expedencies of his own health. His disease did dispose him to that activity which did portend it to be too high for the Physicians correction; but yet God was pleased so to moderate the strength of it, that he continued almost to the last gasp, in the sobriety of his mind; giving not onely a good example, but holy advise to as many as came near him. Somewhat he spake in friendly respects to me, and much to his fellow-servants; he admonished them to fear God in the first place, and then to discharge their duty to their temporal Lord: but first, said he, fear God;

God ; he knew that to be the *beginning of wisdom* , and he that fails there, must stumble at the very entrance upon his duty.

When we saw him so *nimble*, and *indefatigable* in his Discourse, we exhorted him to forbear and spare his spirits ; he replied presently , I do not like your advice : *Can a man spend his spirits better than in the praises of God ?* He found the pangs of death upon him, and therefore he resolved to spend that little strength and time that he had left, to the best advantage.

When I was praying by him and for him, he interrupted me with an earnest request , that if I was about to use any expressions that might intrude his farther continuance in this life, I would forbear them; so strong were his desires *to be dissolved , and to be with Christ*.

O ye that cleave and cling to the painted vanities of a wicked world, and clasp your embraces about that
which

which must needs one day fail you ; learn from this holy soul where to fix your hearts and affections, even upon *Christ*, and *God*, and *Heaven* : Did you but see what he saw , sure you would love as he loved , not the world, nor the pleasures of the world (for these alas are neither *solid* , nor *permanent*) but those better things that are *pure* for their nature , and *constant* for their duration , and fully *satisfactory* in their fruition and obtainment. Sure our devout brother saw, with *Moses*, him by faith that is *Heb. II. invisible*, and therefore his soul was ^{27.} restless until he came to the full enjoyment of him.

When we desired him to take any thing for his bodily refreshment , he said , it was to pamper the flesh, wherein he thought he received too much ease ; and therefore he desired that God would in that respect lay his hand more heavy upon him. I told him that God best knew how to deal with him, that if he pleased to refresh him

him, he ought to accept of it ; that the strongest of us , if God should correct us in his fury, would be consumed and brought to nothing ; that our temporal sufferings could not expiate Gods wrath, or satisfy for our sins : At which expression he suddenly closed with me , and cried, *No, no, Christ hath done all that, I trust in his merits.* And indeed it was very remarkable , that though he was always confident , yet he was ever humble also, acknowledging himself the chief of sinners , declaring that his boldness sprang not from his own works, but Christs *Passion*.

He was much delighted with a passage in *Anselm's Meditations* , wherein he aggravates his sin beyond the Apostacy of the Devil himself: He rehearsed it by parts, in Latine, and desired me to English it after him, for the benefit of the standers by. I had almost forgot the particular expressions, but endeavouring to recover them amongst his Papers, at
last

last I found the sentence at large, with many more Collections out of severall Authours, both Sacred and Morall, the names of the Authours being written in the Margin. I will first transcribe it from his own *Note-Book*, and then English it from his Pen, as I did from his Tongue.

Diabolus nullâ præcedentis vindictâ superbiens peccavit ; ego visâ ejus poenâ non continens, ad peccatum properavi : Ille in innocentia constitutus, ego verò restitutus : Ille perstitit in malitiâ, Deo reprobante ; ego verò, Deo revocante : Ille obduratur ad punientem ; ego verò ad blandientem : & sic uterque contra Deum : Ille contra non requirentem se ; ego vero contra morientem pro me : ecce, cujus imaginem horrebam, in multis me aspicio horribiliorem. *The Devil growing proud, without the observation of the punishment of another, offended : I beholding his doom, refrained not, but hasted unto sin : he created in innocency, I restored to it : he*
D
persisted

persisted in malice, God rejecting him; but I, God recalling me: He is hardened against an avenger, I against an allurer; and so both against God; but he against God not seeking him, I against him, dying for me: Behold, I am in many particulars more abominable than him whose image I abominate. The committing of this passage so perfectly to his memory, that he could rehearse it in the midst of his disease, argues that he liked the sense, and was willing to look upon sin under the highest aggravations that could be put upon it.

When he was almost spent with speaking, he desired that occasions of devotion should be administered unto him. Whereupon observing him now drawing near to his end, I suggested unto him divers seasonable expressions, which with great alacrity he repeated after me; as, *I desire to be dissolved and to be with Christ: Lord Jesu receive my spirit, &c.* He thought he should have dyed on Sunday, and began

began to please himself with the opportunity of his change, that he was like to goe from a temporal to an eternal Sabbath, conclude one and begin another *rest*. He always, he said, delighted to praise God in Musical Metres, but professed that his best songs here had their imperfections; now upon his dissolution, his hymns should be perfect: And as I remember, this he propounded as the chiefest of his felicities (I mean of privative ones) that he should want sin. Thus *calling* and *crying* upon God, confident in Christs merits, and disclaiming his own, confessing himself to be the chief of sinners, and lifting up his hands (for that was his sign, that when he could speak no more, yet his heart was the same) when his voice failed him, he breathed out his pious soul into the hands of his Redeemer. When his voice failed him, his God sustained him, according to that holy and comfortable expression of the Psalmist,

Ps. 73.26. *My flesh and my heart faileth (me,) but God is the strength of my heart, and my portion for ever.* He departed this life about eleven of the clock on Munday the third of *August*, 1657. To his God, after whom he panted so earnestly, he is now gone; with him we leave him, singing those blessed *Hallelujahs* unto which he aspired.

Shall I say our sorrow is not yet finished? Truly if we respect our selves, deprived of so pious friends, I may: But if we look upon her condition, we have farther cause of rejoycing. Many things that I spake of him, in their proportion may be said of her also. She was a woman of excellent parts, serviceable to all the occasions of my Lords Family in a high degree, drawing with her husband in the same yoke, as of Wedlock, so of businesse. I shall say nothing of her skill in the *French* Tongue, or faculty in *English* Poetry, though she exercised it in Translating

flating the holy Psalms, and other portions of holy Scripture; much lesse of her Family, though very good, for she was descended from the *Glovers* of *Hertfordshire*, and at a distance Niece to that pious *Glover* in Queen *Maries* dayes, who *ennobled* his lineage not by receiving the bloud of others, but by losing his own for the testimony of the truth: I say, of these I shall speak nothing, because they concern her not, as to her spiritual condition, and therefore I look upon them as lesse pertinent to this occasion. Moreover, I intend not here to write her life, which was better known unto many here present than to my self, but some more remarkable passages of her sicknesse, and such behaviour of hers under that sharp visitation, that may tend to the spiritual advantage of those that hear it.

When she was newly *assaulted* with her disease, she quickly perceived, that except some remedy were found

out for her cure, it was of such a condition, that she could not escape the stroke of death. She sent divers times for me, according to my own intimations to her, that whensoever she was most at leisure, she would not think it irksome to me to discharge my *office* with her in any thing that might tend to her spiritual advantage. Several times I came to her, and prayed with her, and she professed to receive no small support and comfort upon her humble *addresses* to the Throne of Grace with me.

As she drew nearer to the time of her departure, so she grew better acquainted with the sleights of Satan, and the subtile delusions of her own heart. She complained in the hearing of a religious Gentlewoman in the Family, *that the Devil was crafty and subtile, to make us believe this nothing and that nothing; but now said she, I find it something.* And indeed such are the wiles of that old Serpent, to present

present sin at first through a diminishing, and afterwards through a multiplying Glasse. Surely he sifted this hand-maid of the Lord with all the cunning imaginable; such offences, as when time was, she had been perswaded were either no sins, or small ones, and therefore prayed conditionally, that if they were sins, they might be remitted unto her; those very same errors were now so urged upon her, as if it were impossible any pardon should be obtained for them.

O the depths of that red Dragon! whose whole design is to draw as many of the children of men into the society of his own condemnation as possibly he can, raising continual tempests against us, as we sail to the Haven of Blisse, that he may either dash us against the rocks of presumption, or swallow us up in the gulph of despair. What could we do, being alwayes liable to the wrath and malice of the *roaring Lion that walketh*

about seeking whom he may devour, had not the Lion of the Tribe of Judah vanquished him, and trampled him under his feet? But blessed be God, that we can say, though we have many enemies, yet that there are more for us than against us; and my hope is, that though our dear sister was very much annoyed, and disturbed with her spiritual enemies, yet she got at last the victory over them, through the assistance of Christ.

I have these four grounds of this Judgement. First, *Her deep Humility.* Secondly, *Her sincere detestation of her sins.* Thirdly, *Her full resignation of her self into the hands of God.* Fourthly, *Her tranquillity of mind at last in the assurance of an happy return of her prayers.* If a person in whom all these did concur, should miscarry, who then should be saved? I will fetch my evidence of these gracious dispositions from her own expressions chiefly, collected out of my own, and others observations
that

that were conversant with her.

First, for her *humility*, under which I comprehend *meeknesse*, *poverty of spirit*, *mourning and weeping for her sins*. How would she (though guilty of no known scandalous sin) detest and loath her self upon all occasions of reflection on her past life? Sometimes she would break out in these words to me; Sir, *Was there ever such a sinner as I in the Christian Church?* I told her I knew there was, and such too as had obtained pardon. Speaking of her husband, that ever loved and highly esteemed her as *pious and virtuous*, she would say, *he is happy, for he was alwayes humble and alwayes thankful: What pity it was that so good a man should be joined with such a Devil as I!* Oh deep aggravation of her unworthinesse! as if none upon earth might be found out to parallel her case, but she must descend to the Apostate Angels to find one as bad as her self. I beseech you, let
none

none that hear what I speak, blesse themselves, as if she were a greater offender, because such speeches as these came from her mouth; but rather let them suspect themselves, and the falseneffe of their own hearts, if they find not the like apprehensions of their own unworthinesse:

Job 40.4. For shall *Job* cry out, *Behold, I am vile*; and *S. Peter* say unto his holy

Luc. 5. 8. *Master, Depart from me, for I am a sinful man*; and *S. Paul* shrink himself into more than a superlative diminutive among the Saints, making

Eph. 3. 8. himself *lesse than the least of them*, and yet the greatest of sinners, as well as of Apostles; and darest thou look upon this thy contrite and broken-hearted sister, as the insolent Pharisee did upon the penitent Publican, and speak, if not with thy tongue, yet in thy heart, unto God that knows it, saying, *God, I thank thee that I am not as other men are, unjust, adulterers, extortioners, or even as this woman*? You know what our

Luc. 18.
11.

Saviour

Saviour faith of that humble Supplicant; and take heed, lest when she shall be ranked with him, thy lot may fall to be joyned with the other: *for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.* Lu. 18. 14.

Secondly, her sins were more odious unto her than death it self: She professed, *that she would not live any longer in this world, though she might be made a Queen, except she might so improve the benefit of her sicknesse, as to live better than she had done.*

When, to try her spirit, and to pick some ground of consolation from her own words, whereby she might be supported in her agonies, I asked her, what she thought of those sins that wounded her conscience? whether she would commit them again, if God should restore her to her health? She replied, *that she detested them, and for them abhorred her self in dust and ashes.* She was touched with an apprehension of the unhap-

unhappineſſ of repenting ſo late for ſome offences, for which ſhe thought ſhe could never mourn enough; and when ſhe was told, that whatſoever her ſins were, yet ſhe was now humble; ſhe replied, *but what is a death-bed repentance?*

For my part, I am far from countenancing the Procraftination of ſo great a work, to ſo unfit a ſeaſon for it; but yet withal, I would never deny a comfortable reception into favour, unto thoſe that turn even then: for ſickneſſe and bodily infirmity are ſome of thoſe means that God uſeth to break our hearts with, and humble our ſouls, and bring down our ſpirits to that poverty which may diſpoſe us for the *Kingdome* of God.

Mat. II.
28.

All that are *weary and heavy laden*, without any reſtriction to *time, ſex, age, &c.* are invited to come unto Chriſt; and have his promiſe to be reſreſhed by him. For if the ſorrow be of the right kind, ſuch as looks
not

not so much upon the rod that a man suffers, as upon the sin that he hath done ; nor woundeth so deeply because we are afflicted, as because God is displeased ; I dare not deny it to be such as God will accept of, say our *novel Doctors* what they please, to the discouragement and hazard of many that by their *Novatian* heresie are rejected and thrust into despair.

We must ever in the business of repentance remember, that our *tears* are not clean enough to *wash* us, nor our *groans* and *sighs* such *incense* of *rest* in the nostrils of God, that they are able to perfume our prayers unto a dignity of acceptation, without the bloud of Christ. His precious death and merits are the onely expiatory sacrifice that can appease the wrath of God : Our sorrow is requisite onely to dispose us in a due manner to receive the mercy offered ; for these *pearls* are not for *swine* that lie wallowing in the mire, but for *broken-*
hearted

hearted believers, that with the woman of *Canaan* catch at crumbs; though they be the portion of dogs; owning the baseness of their estate in so despicable a title, rather than they would not be reckoned among even the very brutes, so they may be made dependents upon Christs family.

Moreover, it is not necessary that every one that is deeply humbled upon their death-beds, should be supposed then to begin their repentance: For what the Apostle intimates concerning the *Thessalonians faith*, is true also in the business of *repentance*: they both (which is incident to all our graces) have their *νεσχηματα*, their *wants* and *defects*, which God by the *Crosse* is able to make up, through the assistance of his *grace* and *holy Spirit*. When *S. Paul* had called the news he heard concerning the *faith of the Thessalonians*, the *good tidings of their faith*, & a ground of *comfort* unto him in all his afflictions and

and distresse, yet he earnestly pray-
 ed, that he might *see their face*, and ^{1 Thes. i.}
perfect that which was lacking in their ^{10.}
faith. And so it may fall out in sor-
 row; God by depriving us of health
 and strength, and leaving us to the
darknesse of our own thoughts, by
 shewing us the *aggravation* of our
 sins, and letting us feel some por-
 tion of his displeasure, may make
 way for the skilful messenger, that
 one of a thousand, that may set home
 sin to a farther aggravation, and then
 discreetly apply the soveraign *balm*
of Gilead to the wounded spirit,
 which may raise it up from the *gates*
 of death. So it was in the case of
 Mr. *John Glover*, great Uncle to this
 Gentlewoman, whom when once I
 propounded to her, as one that had
 a long time been kept under the spi-
 rit of bondage, she presently said,
How unworthy am I to have relation to
so good a man!

The chief *perfection* of the best of
 the Saints is the *remission of their*
sins;

sins ; for though *hypocrites* and *carnal men*, knowing not the power of Gods wrath, either extenuate their sins, and make nothing of them, or invent to themselves frivolous *expiations* and *satisfactions* (both which errors abound in the Papacy) yet true penitents, having once by that all-seeing, and all-searching Spirit of God, that trieth the reins, and shaketh the inmost powers of man, as the strong wind that *Elijah* heard, rent the mountains, and brake in pieces the rocks : Having, I say, by this powerful Spirit had their sins set home upon their guilty consciences, they betake themselves to that free grace of

Rom. 4.5. God that *justifieth the ungodly* ; and
 Ps. 143.2. cry out with *David*, *Enter not into judgment with thy servant*, (though a servant, yet he was afraid of his wages, if he should receive no more than he deserved) *for in thy sight shall no man living be justified.*

A man never seeth what a blessednesse it is to have *righteousnesse imputed*

ted unto him without works, as the Apostle speaketh, until he be surroun-^{Ro. 4. 6.} ded as it were with the iniquity of his heels, and hath the sentence of death in himself. But when the time of those agonies come, then the greatest Patrons of merits resolve, that by reason of the uncertainty of our own righteousness, and for fear of vain-glory (for indeed boasting is not excluded by the law of works, but by the law of ^{Bellar.} faith) ^{Lib. 5.} tutissimum est, it is the safest ^{de Justif.} course to put our whole confidence ^{c. 7.} in the onely merits of Christ, and mercy of God.

What therefore I said to our afflicted and broken-hearted sister, I would say unto any one in her case; if it be sin that troubleth you, remember, that to despair of Gods mercy is to commit a greater sin than any of those are that do so much wound you; trust rather in God, who justifieth not the *righteous*, but the *un-* ^{Phil. 3. 8,} *godly*. The jewel of Christs righteousness is put into none but the
 E empty

1 Cor. II.
31.]

empty hand, that hath dropped all things else out of its *grasp*, that it may lay the faster hold upon him onely. I doubt not therefore but the Lord regarded the low estate of this his hand-maid; who useth not, as temporal Judges, to condemn them which accuse themselves, (*if we would judge our selves, we should not be judged of the Lord*) but to comfort, and refresh them, and pour the oil of gladness into their wounded spirits. For farther assurance whereof in the case of our dear sister,

Thirdly, In the next place, I cannot but highly prize her *full resignation* of her self into the hands and will of God: She was not onely contented to live here, or to be gone from hence, as it should best seem meet unto God, but ready also to entertain all other *occurrences* of divine *Providence*, with a *submissive* heart.

When there was some debate whether (being so weak) she should
be

be acquainted with her husbands death, it was permitted to me to do as I thought meet. I well knew that her *sorrow towards God* had left but little room for that *sorrow of the world that worketh death*; and therefore did not suppose that the news of her husbands death, would hasten her own departure: Having therefore endeavoured to prepare her for such a message, she quickly made the question, Is my husband then dead? I hope, said I, if he be, you are contented to submit to the will of God: Yes, saith she, with all my heart. And having given her assurance with what Christian resolution, and comfort he departed, she declared such full *contentation* in the will and good pleasure of God, that she said, that *should she hear of the death of both her sons that were sent for, yet she could willingly submit unto Gods will in that behalf.* She considered, that the *Lord killeth, and maketh alive, he giveth, and taketh a-*

² Cor. 7.
^{9, 10.}

¹ Sam. 2.

way again; and therefore was ready under all the varieties of his Providence, to say in the language of
 Job 1. 21. *Job, Blessed be the Name of the Lord.*

She was so farre from *hiding*, or *cloaking her sins*, that she prayed unto God that they might be presented unto her; and she had her request, (though the Lord supported her in the trial; for who otherwise could stand under that burden which made the soul of our blessed Saviour *heavie unto the death*?) upon which, she said, that she now saw how suitable the flames of Hell were for such offences. When she considered that Gods visitation bore some proportion to her transgressions, she cried out, *Just and righteous art thou, O Lord!* uttering no words of impatience in her greatest pains.

When a Gentlewoman, a friend of hers, spirted some Vinegar out of her mouth to clear the air of the the Chamber, *Spit some upon me*, said

said she, *for I deserve to be spit on.* Whereupon, I bad her think of him who for our sakes was spat upon. Surely these and such like expressions argued both an humble and contrite heart, which the Lord will not despise; and also a quiet submission unto Gods correction, and such an *acceptation of the punishment of her iniquity*, as he thought meet to lay upon her.

Fourthly and Lastly, one expression that came from her a few hours before she dyed, gave us an assured hope that the Lord inclined his gracious ears to her earnest *supplication*. When I exhorted her, *to lift up her heart to God*, and to call upon Christ, she suddenly replied, *I do, and he hears me.* Which few words coming from the lips of one so near her end, and from one that had been laid so low, and sunk so near the gulph of despair, assure me, that they came not from *feigned lips*, but from the comfortable testimony of the holy

Spirit that bore *witnesse with her spirit*, that she *was the child of God*. The same Spirit that had convinced her of sin, and so became a spirit of bondage unto her, did at last, I hope, convince her of righteousness, the righteousness of Christ freely communicated unto penitent believers; and so became unto her a spirit of adoption.

What an habitual temper and sense of spiritual things she had, and how sincere & impartial she thought we ought to be in our approach unto God, can be judged no better way than by what she wrote to her *own son*, when she desired that he should receive the holy Communion. Her words (for I saw the Letter since her death) are these: *I desire to know whether you be admitted to the Sacrament this Easter or not; and if you be approved by man, yet rest not in that, but endeavour to search and try your heart, that by a due consideration of your own unworthinesse, and unfeigned repentance*

*Dat. 24.
Mar. 1656*

pentance for your former (especially repeated) sins, with a firm resolution (through Gods assistance) to perform new obedience for the time to come, you may (for our Saviour Jesus Christ his sake, and through faith in his blood) be accepted of your heavenly Father; to whose Majesty I beseech you, my dear child, humbly to address your self by earnest and zealous prayer, that it may please him to prepare your heart, and to inspire you with his grace and holy Spirit, that you may with the eye of faith conceive this great mystery, that so through the riches of his mercy you may be a partaker of the benefits sealed thereby. God Almighty bless you, and your Father and I shall strive together in our prayers to God for you. Which few words cary in them such an apprehension of Gods omniscience, and our unworthineffe; such earnest care that her son should repent for all, but especially repeated sins; such a right judgment, whence, by whom, and how all grace is to be received, (from

God, through Christ, by prayer) that I know not how more could be said in so short expressions to that purpose.

To which former Passage I adde one more out of another Letter dated *Decemb. 15. 1656.* and subscribed by her Husband and her, but written in her hand onely, to their eldest son.

*Because I would willingly have thee more and more to devote thy self to thy great Creatour, and most gracious Redeemer, I would have thee now lose no more time from being a partaker of Christs precious body and bloud; nor can there be a fitter time to receive our Saviour, than that blessed time approaching which we set apart to commemorate his most gracious and merciful condescension in coming down to mankind in the flesh, and I think we shall thus solemnly celebrate Christmasts day: Wherefore I beseech thee to set thy heart as much in tune, as possible can be, for
such*

such a sacred Feast, by a true sense, not
 onely of thy Original, but many Actual
 transgressions, repenting cordially for
 all, resolving stedfastly to walk more
 holily and righteously for the time to
 come, humbly and fervently seeking
 and suing for Gods grace to guide thee,
 and then chearfully flying to, and relying
 on the all-sufficient merits of Christ
 Jesus, firmly believing that he dyed for
 all such sinners as will lay hold of him
 by a lively faith, and a true and un-
 feigned repentance. But that thou maist
 be the better prepared to make a parti-
 cular application thereof to thine own
 soul, take a convenient time to go to Mr.
 T. with thy mothers most affectionate
 service and mine, and acquaint him
 with this our desire to have thee become
 a Communicant, and that he would be
 pleased to inform thee of all the requi-
 sites to such an Ordinance of Christ, who
 I knew will readily interrogate, and
 instruct thee, &c.

Finding their letters to their eldest
 son (communicated to me by him
 since

since their death) so fraught with pious and moral instructions , I shall not think it impertinent to adde a few more passages out of them , as well to the *honour* of their *memory* , as to the *provocation* of other parents to discharge that duty which they performed with so much *care* and *conscience*.

He having exhorted his children in a Letter , to lay hold on time, and applyed the old verse, *fronte capillata, &c.* saith , *Lay these things seriously to your hearts , and pluck up your spirits to run with chearfulness the race that is set before you.*

Another of hers to her eldest son runs thus :

Thy father and I send thee our blessing, and this bearer with some necessities for thee, and to inquire of thy health. But my chiefeſt businesse is to in-mind thee of thy promise made to me at parting, of putting on a firm resolution to cast off all sloth and incogitancy, and to build

build up thy self in the true fear of God, and then a conformity to all wholesome orders, and a chearful obedience to your Parents and Superiours will necessarily follow, and the benefit of all will redound to your self. Consider, my dear child, and grieve not the Spirit of Grace, by which you are sealed to the day of redemption, nor the spirit of that good man who with so much zeal and affection endeavours the good of your soul and body, &c.

Elgin House,

Ash-Wednesday.

In another he writes thus:

Thy parents covet no more happiness in this world, than to be witnesses of thy well-doing and thy brothers before we die. Therefore let this work powerfully with thee, seeking to God unfeignedly for a blessing upon thy endeavours; for thy abilitie to perform any thing that is good must proceed from him, to whom

I commit you both for protection, &c.

In another thus :

I would have you prudent in all things, and wisely to fore-see in time such ill consequences as may befall you ; but above all things let your dear mother and me conjure you to frame and set your heart to a true fear of Almighty God, a due sense both of your Original and Actual transgressions, a firm belief in the merits of Christ Jesus for a full pardon of them upon repentance and amendment, and a particular application of them to your own soul, which you may do if your conscience tell you that you doe endeavour to subdue all your inordinate lusts and affections, otherwise Christs merits will be of no efficacy to you. Then in the last place, I beseech thee never fail to seek continually for Gods blessing upon all thy laudable designs and undertakings, and particularly in the great work you are now about, the improvement of your study, wherein if you succeed well, and keep your heart

up

up in the fear of God, you will be as happy as this world can make you, and eternally happy hereafter. Think of these things seriously.

I met yesterday in a Book with so good a Distich of Verses, that I cannot but recommend them to thy memory, to be imprinted in thy heart for sound wisdom,

— Si sapiens fore vis, sex serva,
quæ tibi mando;
Quid loqueris & ubi, cui, de quo,
quomodo, quando.

and I prithe thee likewise take good notice of this other saying, and infuse them all into thy brother.

*Verè fœlix est, non qui habet quod
amat, sed qui amat quod aman-
dum est.*

The Verses for their sakes that understand them not in their own Latine dresse, I thus render :

Wouldst

*Wouldst thou be wise? I bid thee note
Six things in this my rhyme;
What, where, to whom thou speakest ought,
Of whom, how, and the time.*

The sense of the other words are, that he is truly happy, not that hath what he loves, but that loves that which is truly lovely. After which moral precepts, he proceeds thus to his conclusion; *God Almighty incline thy heart principally to a true fear of him, and next to abound in several other virtues, which to be found by thy mother and me, will administer very much happiness to us while we live, and be thy own greatest happiness at last.*

Octob. 16. 1655.

She

She, besides the Translation of the whole Book of the *Psalms*, left many other Essayes of her Poetical Genius, which she exercised in divine matters onely, as I guesse by such Papers of hers that I have seen since her death. You may see her felicity that way in what she wrote of mans Fall, which being briefly described by her, is as followeth.

A D I A L O G U E.

*In that sad day, when by our Parents
fall,
Themselves, and we in them did forfeit
all
To great Jehovah's wrath, they fearful
sought
To hide themselves, but to Arraignment
brought
By Gods all-seeing eye, half dead with
fear,
This dreadful voice they in the Eve-
ning hear,*

God.

God. *Adam where art thou? Adam. In
the Garden, now*

*I heard thy voice, and horror seiz'd my
brow,*

Cause I was naked; so my self I hid.

God. *Who told thee so? Hast eat the
fruit forbid?*

Adam. *The woman, whom thou gav'st
my help to bee,*

*Brought, and I ate of that forbidden
Tree.*

God. *O what is this that thou hast done?*

Eve. *Alas,*

Lord, by the Serpent I beguiled was.

God. *For this offence accursed shall he
be;*

*Nor, Adam, thou, nor your posteritie
Should scape eternal death, but for his
sake,*

*Who on his guiltlesse head your guilt
shall take:*

*Whose bruised hee'l shall break the Ser-
pents head,*

*And under's feet, sin, death and hell
shall tread.*

This

*This gracious promise us relieves,
 Our second Adam us reprieves.
 To him, to God, to th' holy Ghost
 We (with the glorious Heavenly
 Host)
 Desire eternal praise to sing,
 For our Redemption from death's
 sting.*

To these I shall adde onely that
 Elegy which she made of her own
 child, still-born, and the Verses that
 she presented with them to her
 Husband on her Marriage-day. And
 the rather do I select these from
 many others, because they do not
 onely respect the childs death, but
 glance at their own mortality.

An Elegy on my first child,
still-born.

R eliques lye here inshrin'd of that
chaste love
H eavens Providence united in us
two:
O ur hopes perswade us she is plac't
above;
D eplere our losse too much we dare not
doe.
E re she posses't a grave she found her
tomb,
S he was not, for God took her from
the womb.

Who these Acrosticks read, may judge
them lame,

This Infant being describ'd with half
her name:

But view it as a relique not entire,
Before her Christendome she did ex-
pire.

But God is witnesse to his Covenant,
And she without the Seal might have
the Grant. She

She wanted Baptism, but with innocence

(Which yet we plead not) she departed hence:

No, 'tis the faith of faithful Abrahams seed,

Through which, Lord, thou salvation hast decreed;

And with that faith, I trust, thou didst inspire,

And adde this little Cherub to thy Quire:

That though thou gav'st her onely dead to mee,

She dy'd but to the world, and lives to thee.

To my Husband, presented
upon my Marriage-day
the twelfth year,
with the former
Elegy.

*My Dear, I do confess this day by me
Should rather with an Epithalamic*

Be celebrated, than with Funeral
tears,

Enjoying thee, and blisse, so many
years.

But these considerations may refine
Our love from Earth, and make it more
divine.

This little part of us immortal made,
Is a memento, mortal love must fade.

And that will teach us so to moderate
Affections, that when death shall one
translate,

With calmnesse the surviour may let
part,

The love of Heaven lying neereſt to the
heart;

And next to that we may each other
make

The Center of our joyes, and freely
take

Delight in either, vying in kind
strife,

Who loves in most perfection, man
or wife.

And

*And in this quarrel, I will never yield,
Till death thy Champion be, and win
the field.*

*And then I'll give thee leave thy self
to boast*

The longer lover, though I loved most.

*And when we meet again, our dross re-
fin'd,*

Our earthly part rarified, and calcin'd,

We shall to perfect love united to be,

And in this union love eternally.

I shall no farther detain the Reader with the Reliques, though precious, of the dead; but close all with a word of exhortation to the living.

*To all that are related to
that Noble Family in
whose service our de-
ceased Friends lived
and dyed.*

HAVING now represented unto you the *Piety, Graces, and Virtues* of our dear Friends departed ; what remaineth, but that seeing we can no longer enjoy their society, we imitate their goodnesse ? And this will indeed one day bring us to their company again, without fear of *separation*. The conjunctions of the best friends here, besides the infirmities that break from the most devout and holy (whereby their company becomes lesse desirable) are so short and momentany, that it is almost a doubt whether there be more joy in their mutual *intercourse* whilest they

they live, or grief in their disjunction when they dye, except they dye as our Friends did, at the same time together. If true friendship be, as he said, *One soul in divers bodies*, the more friends a man loseth, the oftner he dyeth, as it were, whilest he liveth, beholding, as I may say, some portion of himself torn from himself yet surviving.

Surely this meditation, though it should not expel from us *Dauids* holy disposition, of placing all our delight in those truly excellent persons, the *Saints*, as he speaks, *that are upon earth*: yet it ought to mount up our thoughts with a consideration of the far better condition of the *Saints* that are in *Heaven*; as well because they cannot be rendred at any time lesse acceptable unto us by *sin*, as also for that they can never be taken from us by bodily *separation*. Ps. 16. 3.

As for you that were born of them, (for I know my Lords goodnesse will not cut off the entail of that favour

which he had to your parents, as long as you walk in their steps, but look upon you as a part of his Family) what can I say more to you, than both Father and Mother have said already? Your dying Mother indeed was pleased to commend you to my direction; and how can I better discharge so solemn and sacred a trust, than by recommending you back again to hers, who with your careful and pious Father scarce ever wrote to you any Letters wherein they doe not *counsel, advise, and exhort* you; as if they had ever had that precept of *S. Pauls* in their thoughts,

Eph. 6. 4. *Ye Fathers bring up your children in the nurture and admonition of the Lord.* It is well that you keep their Letters in your *Cabinets*, (I had not otherwise had so clear a knowledge of their pious and tender affections toward you) but it will be far better if you preserve them in your *hearts*, for that will render you not onely acceptable to mortal men, but also
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to the immortal and eternal God, and to Christ, whom Saint *Paul* calls *Lord of Lords*.

It is a great affliction to you sure, to remember your sad arrival at *Amptuil*; for being sent for to visit your sick parents, you found your father dead, your mother dying, & the next day beheld both *interred* in the same grave.

God hereby calls for divers duties from you :

First, to recollect how thankful you were for the great blessing of so *vigilant, pious* and *careful* parents.

Secondly, though I believe not many of your School-fellows enjoyed better advantages, and means of improvement, to reflect whether your progress in Piety and Learning hath been proportionable.

Thirdly, by the withdrawing of that *influence* which your parents had upon you, to *advise, counsel, admonish* and provide for you, God calleth upon you to lift up your hearts unto himself,

Hof. 14.3. himself, in whom the *Fatherlesse findeth mercy*. The *bowels* of the most tender parents are but *rocks* compared with his, if we will but carry our selves as his dutiful and obedient children. Remember, that when Gods Paternity is mentioned, all earthly *Fatherhood* vanisheth, and therefore Christ saith, *Call no man your Father upon the Earth, for one is your Father, which is in Heaven.*

Mat. 23.9.

What though you have lost a *Father* and *Mother*, of so great *providence* and *care*, as well for your *spiritual* as *temporal* estate? Remember whose instruments they were, and consider that they were not *Fountains*, but *Channels*, not *Springs*, but *Rivulets* of the good which you received by them. You are not to despair of enjoying still what you enjoyed before; their death hath not intercepted Gods waters of comfort from you, but prompted you onely to seek them from an higher hand. A Christian as
such,

such, hath but one Father, and he is immortal; none can beget us a new *off-spring*, but God alone; and because upon that account chiefly we subsist (for thus as Saint *James* Jam. 1. 18. speaks) *we come to be a first-fruit of Gods creatures*, therefore our parents which so communicate their substance, that they derive also their sin to us, which destroys that substance, are not fathers at all in respect of him, who onely giveth the soul in the way of nature, (and therefore the earthly father is but *father of the flesh at best*, and that too as an instrument onely) and then regenerates it in the way of grace, till he beautifie it at last with the crown of glory. Heb. 12. 9.

Lastly, let me desire you to pay that duty and obedience to my Lords commands, which is meet for a person of his quality to receive, and your relation to render unto him. You will find that all his injunctions will tend to your good, and therefore as far as you should fail to comply with his

his pious and prudential admonitions, you would forget your own interests and concernment. When I referred you to your parents Letters, I make account I requested your obedience to your *worthy Master*, for so do they, as you know, abundantly ; I cannot say more than they doe, and I need not, I hope, say so much. I will not admit of so much as a thought that *authority*, *diligence*, great *ability* to discharge his *trust*, and no lesse *care* of your *liberal*, *pious* and *ingenuous education* can concenter in one man, and not be stronger attractives of your duty to so worthy a person, than any bad examples will be *pull-backs* from it.

As God hath endowed you both with excellent parts, so take care to employ them to the glory of the giver, who may most justly challenge the *homage* of that strength which flowed from no other *Fountain*, but that of his own *bounty*, and yet when we perform that duty, looks upon it
as

as a kind of obligation upon himself ; not onely to increase our abilities with farther *grace* , but also to *crown* the employment of his own *gifts* rather , than our *works* , with eternal *glory*. I shall think I have well discharged the trust reposed in me by your mother ; when I have recommended you to your worthy Masters counsel and directions, and your deceased parents good example.

To the rest of the Family, I praise God that I can speak under two qualifications onely; either as wholly preserved from the late *distemper* , or as recovered from it ; for at present (blessed be God) sick there are none that belong to it. Ye whom the Goodnesse of God hath preserved from such infirmities, under which you saw so many of your friends detained, recollect, I beseech you, how you were affected with their affliction, did you mourn with them *in brotherly compassion* , pray for them in *Christian charity*, bear a part with them in the
Fellowship

Rom. 2. 4.

Fellowship of the same *spirit*, though not in the *society* of the same *correction*? I cannot but commend this *frame* of heart in you, and pray, that this excellent grace of *brotherly love* may continue in you, and *abound more and more*. And because God hath hitherto preserved you from the rod that lay so heavy upon the backs of divers both of your fellow-servants, and others, I most earnestly intreat you, that none of you despise the riches of his *goodnesse*, *forbearance* and *long-suffering*, but know, that this *goodnesse* of God *leadeth you to repentance*; as well to begin it where it is not begun, as to renew it where it is. If it be a great mercy to be *restored* to *health*, it is sure a greater to be *preserved* from *sickness*. What therefore you would have done upon condition you might have been *restored*, had you been sick, omit not that at least, seeing God hath kept you from sickness; kept you, I say, when so many have felt his *correcting hand*.

As

As for you whom God hath raised from the *bed* of your *infirmity*, you cannot (to use the Prophet *Amos* 's expreffion) chufe but look upon your felves as *fire-brands pluckt out of the burning*, even that burning Fever and diftemper which hath consumed many to afhes in feveral parts of this Nation. It is good to *hear the rod*, (for a language it hath, except we be dull of hearing) *and him that hath appointed it*. Your felves know (for every man is beft acquainted with the *plague of his own heart*) what was fpoken to you when you lay languifhing under the chaftifement of the *Father of fpirits*, who not after the paffions of the *Fathers of our flefh*, corrects us, but for *our profit*, that we *might be partakers of his holinefs*. Amos 4.
11.
Mic. 6. 9.
Heb. 12. 10.

All affliction *punifheth or correcteth*, or *trieth* us. If we walk contrary to God, he will walk contrary to us, and what we fuffer here is but the *beginning of frowes*; it were worth the while to fet fome time apart, wherein

wherein you might heedfully recollect, what frame of heart you found in the agony of your distempers, *how broken for sin, how thirsty for Christ and his righteousness, what remorse for offending your Heavenly Father, what resolutions if you should recover, to please him; and yet, what patience, should he have longer continued your distemper, or thereby have translated you hence; to submit to his will, who can will nothing but what is holy, just and good, for nothing would be so, were it not conformable to his will.*

Gen. 42.
21.

The day of our affliction is the season of the spirits conviction. *We are verily guilty, say Josephs brethren, concerning our brother, in that we saw the anguish of his soul, &c. therefore is this distresse come upon us. They were guilty before, they saw it then; oculos quos culpa claudit pœna aperit, sin shuts, but punishment opens our eyes, especially that punishment which brings us near the gates of death, and quickneth us to bethink our selves,*
what

what will become of those precious souls of ours, which we have foolishly defiled for a thing of nought:

I know it is the voice of nature it self, to call upon God in the *vow*, if not in the expression of *David*, *o spare me, that I may recover strength before I goe hence and be no more*: but

they are the *breathings of grace*, to speak with the same holy man, in another place, *I will praise thee for thou hast heard me, and art become my* ^{Ps. 39. 13.}

salvation. I shall not dye, but live, and declare the works of the Lord. ^{Ps. 118.}

Sure it were meet that somewhat extraordinary should be returned unto God for such a mercy, the denial whereof unto many, makes it extraordinary.

If any of you should (as I hope you will all) enter into debate with your souls, how you should acquit your selves in this behalf, and say, *What* ^{Ps. 116.}
shall I render unto the Lord for all his ^{12.}

benefits toward me? I cannot direct you to a better course than you see taken by that good King in the same

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place,

Pf. 116.
14, 17.

place, *I will pay my vows, I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord, I will pay my vows unto the Lord in the presence of all his people.* To praise God then for his mercy received, and to offer unto him the sacrifice of a *strict and constant obedience* for the time to come, and that too so publicly, that all his people may take notice of it, is the summe of the duty which you owe to him for his especial mercy vouchsafed unto you. That man sure is of an excellent spirit, who with *Daniel* can praise God in the day of his extremest distresse;

Dan. 6. 10. *When he knew that the Writing was signed, (that Writing that prohibited the Petitioning of any God or Man but King Darius, for thirty dayes space) he went into his house, and three times a day, not onely prayed, but gave thanks before his God: but he that in the day of his deliverance is barren in these returns, puts off, I say, not the ingenuity of a Christian, but the nature*

nature of a *man*, which by the exercise of reason onely, sees that favors call for *acknowledgements* upon so much the greater *obligation*, by how much they were more freely conferred upon us.

It is one end of Gods deliverances, that being enlarged thereby, we should be more *cheerful* and *zealous* in declaring the praises of him that hath *healed* us. *Thou hast kept me a-* Ps. 30. 3.
live, that I should not goe down into the pit, saith David; and what follows? Sing unto the Lord, (O ye Saints of his) V. 4.
and give thanks at the remembrance of his Holinesse. And afterwards in the same Psalm, *Thou hast turned for me* V. 11, 12.
my mourning into dancing; thou hast put off my sack-cloth, and girded me with gladnesse; to the end that my glory may sing praise to thee, and not be silent: And observe how the holy Prophet complies with Gods end in his devout resolution: *O Lord my God, I will give thanks unto thee for ever.* The behaviour of our worthy
 G 2 friend

Mat. 27.
46.

Luc. 13.
46.

friend departed, may inspire a commendable *emulation* into all your hearts of leaving the world, as he did; I do not say, that an *holy life* will alwayes be concluded with so *resolute a death*. You know who said in the *agonies* of his death, *My God, my God, why hast thou forsaken me?* But I am sure an *holy life* will be concluded with an *happy death*; and if we be able to say in the full *resignation* of our selves unto God, *Father, into thy hands I commend my spirit*, though we dye with tears on our cheeks, yet we shall rise with *crowns* on our heads, and *Hallelujahs* in our mouths, singing the song of *Moses* and the *Lamb*, praising God for the *truth* of the Law, and the *mercy* of the *Gospel*, the *righteousnesse* of the one, and the *peace* of the other, for ever and ever.

In the mean time accompt it your happinesse to have been preserved in the union of this National Church in whose fellowship our dear brother departed,

parted, professed himself to leave this world. I well know, you may see much to be blamed in many of them that boast themselves to be sons of the Church of *England*. I wish all their *spots* were the *spots of children*; but yet whilest we shun the *sins* of our *brethren*, we must not forsake the *bosome* of our *mother*, who is no lesse deeply (and far more dangerously) wounded with the *pride* of the *Donatist*, than with the *riot* of the *Libertine*, and prayeth earnestly for the repentance of both, because she knows the peril of both, the *separation* of the one being as destructive to the soul, as the *licentiousnesse* of the other.

Saint *Paul* was equally opposite to both these sorts of persons, as you may see, comparing the 17. and 18. verses of the 16. chap. of the Epist. to the *Romans*, with the 18. and 19. verses of the third chap. of the Epist. to the *Philippians*; as he *weeps* for the one, so he *dehorts* from the society

ety of the other, and teacheth us by his expresse censure of both, that *the belly is the God of both*, though the *Schismatick* hath the better pretensions, whilest *by good words and fair speeches, he deceiveth the hearts of the simple.*

I know my Lord will never be wanting in his care for you, in providing such spiritual *Guides* in his Family, as may lead you in the right *path.* And assure your selves, this is no small advantage in these giddy times; For the pride of the *Pelagian*, and the sensuality of the *Predestinarian* (I mean not such as maintain the doctrine of the seventeenth Article of our Church, much less such as defend *S. Pauls* assertion of *free-grace*, flowing neither from *faith*, nor *works* fore-seen in us, but the *good pleasure of Gods will towards us in Christ*; but such as pervert it, by making void the Covenant of Grace, wherein we promise holy obedience on our part, as well as God
par-

pardon and forgivenesse on his) have made such *in-roads* into the Vineyard of our Church, as threaten a desolation thereof, without Gods merciful protection over it. You have been happy in the directions of sober, learned, and able *spiritual Teachers*, whose remembrance cannot but be fresh in your thoughts, though their persons are withdrawn from that *Noble Family* wherein you continue.

I wish I were as able to discharge the duty they performed, as I am willing to *spend and be spent in the service of your faith*; but however, the doctrine of *life* is a *treasure*, and so to be esteemed, be the *vessel* that conveys it but of *earth*. Saint Pauls example, requesting so often the prayers of the Church for the fulfilling of his Ministry, guideth me earnestly to desire the like brotherly office from you; and his practise of praying for those to whom he preached, prompteth me to perform the like duty for you. God Almighty hear you

you for me; and me for you; by giving unto me the unworthiest of his Ministers the *spirit of utterance*, and unto you the *spirit of meeknesse, reverence and obedience*, that having faithfully discharged the duties of our several places here in the days of our pilgrimage, we may at the end of our Christian race receive that *crown* of immortality and glory, which I hope our beloved friends do now enjoy, and which Christ will assuredly bestow upon all that *love his appearing*. Now unto him, who hath called us to his eternal glory by *Jesus Christ*, and is able to establish and strengthen us in our Christian race, be honour and glory, dominion and universal obedience for ever and ever. *Amen.*



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